



Frequently Asked Questions on Manhaj : Part 23

Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

This is a summarisation of some of the issues of manhaj that have been subject to contention in the current times. The detailed answers and proofs on all the issues addressed in this series can be found on the articles at Wwww.SalafiPublications.Com that are related to these matters. This series is aimed at quickly identifying the issues in a brief, yet concise manner, for the benefit of those who may be unaware of these affairs.

Question 32: How are the Salafis approached by the Qutubiyyah and the Activists in general and led to confusion?

In previous times, many people were unaware of the calamities of Qutb, his Rafd, Khaarijiyyah, and general compound ignorance and deviation. Thus the promotion of his books was easy and facile. Following the initiation of the Qutubi Inquisition by Shaikh Abdullaah ad-Duwaish and later continued with earnest by Shaikh Rabee' bin Haadee, and then by the sons of Ahl us-Sunnah, the Salafis, Atharis in general, the situation has been reached where any attempt to promote these books or to promote Sayyid Qutb is recognised by every Sunni, Salafi as a sign of heresy and deviation and innovation. Only the most arrogant, and unashamed Qutubites continue in this open affront and insult to the intellect, and insult to the Salafi aqeedah and the Prophets, the Caliphs and the Companions - such as ash-Shu'aybee, al-Awdah, al-Hawali and their followers and loyalists. All of this despite the fact that the bid'ah of al-Muwaazanah that they had employed previously, has also been demolished and refuted from its very foundations.

However, there are many who are affected by this da'wah, and call to this da'wah, but realising the difficulty that now faces them, they have tried a different approach, in order to invite the sons of Ahl us-Sunnah into the fold of Qutubism. Even the unashamed Qutubites realise and know this. This new stratagem has actually come from the Qutubi Intelligentsia, those mentioned previously and we will summarise it here. It is also important to bear in mind, that strategies change and develop, in light of the existing climate, the prevailing circumstances, and in light of specific events and occurrences that take place over time. So in our analysis below, we will try to incorporate that in our discussion of the new Qutubi strategy, and its proliferation in recent times.

ONE: Previously the Classical Qutubiyyah used to be upon the absolution of Sayyid Qutb in the field of Haakimiyyah. This would necessitate takfir of all rulers who did not judge by

what Allaah has revealed, even if that were in the form judging wrongly due to bribery. The Veteran Qutubiyyah of old were upon this, and they utilised the apparent meanings of the verses in al-Maa'idah to establish their takfir. In those times, the Qutubi figureheads like Mohammad Qutb would actually speak of Irjaa' (back in the mid to late 80s), and continuously mention it. Irjaa' means to separate actions from Imaan. Those who did not perform takfir of the rulers would be accused with Irjaa' (meaning that they claim actions do not expel from Imaan, just like beliefs and sayings do). The Contemporary neo-Qutubiyyah have taken a different approach.

TWO: The aim and objective is to actually arrive at takfir based upon the prevailing condition that exists today in the Muslims lands, that of the presence of secular laws, in greater or lesser amounts, and little Sharee'ah rule. Of course this varies from country to country with some countries having a better situation than others. So takfir based upon this situation is the desired goal – such that the Qutubi programme can be effected.

THREE: The starting point to give da'wah to the Salafis is to first pick on those fataawaa of those Scholars who consider the organised and systematic institution of non-Islamic laws to be major kufr absolutely. In other words where there is a total or majority replacement of Islamic laws. However, it ought to be noted that there is a difference between those who hold that this act is major kufr, while they are actually upon the Salafi manhaj in general (and this is our scholars like Shaikh Salih al-Fawzaan, Shaikh Ibn Ibraaheem, and others) and between those who hold this viewpoint, while they are actually upon the Qutubi manhaj, and while they show walaa and baraa for the Innovators, like Sayyid Qutb, Abdur-Rahmaan Abdul-Khaaliq, Hassan al-Bannaa and others – all of whom have deviated in the methodology of the Prophets in calling to Allaah.

And as for the issue itself, (i.e. as to whether this act is major kufr absolutely), then there is a difference of opinion. So many scholars do not consider the likes of this “replacement” to be major kufr unless the person makes Istihlaal or Juhood or has some associated beliefs that necessitate kufr, since in their view, whether a person brings one law, or twenty, or fifty or a hundred, or whether he institutes them or not, or whether he brings a whole new system – none of this can conclusively indicate that he did this while making Istihlaal, or considering these laws to be better or equal to Allaah's law. It could occur due to other factors like excessive dhulm or fisq and so on. Hence, they adhere to the tafseel of the Salaf upon this, and carry this act upon the tafseel of the Salaf.

Hence, those upon the Qutubi Manhaj, seeing this difference, then use it in order to give da'wah to the Salafis. So the first of what is presented are the fataawaa of our scholars like Shaikh Salih al-Fawzaan, Shaikh Ibn Ibraaheem, along with many other generalised and ambiguous fataawaa, like those of Imaam Ibn Baaz (which are actually clarified elsewhere), likewise those of Imaam Ibn Uthaimen and others. These fataawaa are used as “softeners” or “tranquillisers” so that the general, overall, extremist manhaj of Haakimiyyah and Takfir can be introduced. And this shifts the balance away from the manhaj of the Prophets in calling to Allaah and rectifying the society, and moves it towards the manhaj of the Political Activists, which is an over-emphasised and

exaggerated involvement in the affairs or rule, rulership, politics and shurocracy and other affairs.

It is here that you observe some strange behaviour from the Qutubiyyah and those affected by them. On the one hand they take the fataawaa of our scholars selectively. So they take Shaikh Salih al-Fawzaan's fatwaa on total institution of secular laws, but then they reject his fataawaa on Tawheed al-Haakimiyyah being a bid'ah, and his fatwaa in praise of the Saudi State and that it judges by the Sharee'ah and that this is only a thorn in the throat of the people of dissension and hypocrisy, and his verdicts on the manhaj of Sayyid Qutb and Mohammad Qutb and his followers, and his verdicts on the ways and means of da'wah, and also his praises for the book of Shaikh Rabee' on the methodology of the Prophets in calling to Allaah, and so on. So the likes of these fataawaa are either brushed aside, or interpolated.

Anyhow, the point being that they use the isolated viewpoints of our scholars in order to call to their well-defined manhaj. It is important to take note of this.

FOUR: To strengthen the "tranquillising" effect of the above, they then claim that instituting non-Islamic laws, on a wide-scale basis, is major kufr by Ijmaa of the Muslim scholars. And this Ijmaa' does not exist. Since, this is an issue which has no clear textual proof from the Book and the Sunnah, it is largely a matter of evaluating as to whether this act can be considered to major kufr absolutely (just like kicking the Qur'aan or reviling Allaah) or not, and in light of that whether the tafseel of the Salaf can be applied to it or not. Hence, the difference amongst OUR scholars. It is far from a matter of Ijmaa'. Nevertheless, the Qutubiyyah like to portray it as such, so that they can strengthen their da'wah. Additionally, they claim that any opposition to this "so-called" Ijmaa' is representative of Irjaa'.

In recent times, certain events took place, which gave the Qutubiyyah a field day, and which allowed them to strengthen their accusation of Irjaa'. In reality, it allowed them to hijack the da'wah even further.

The first of which was the fatwaa against al-Anbari and Shaikh Fawzaan's critique of him and ascribing Irjaa' to him. As for the accusation of Irjaa', then in and of itself it is pure falsehood, and it is a severe error. Since, this accusation of Irjaa' is based upon something that is not even agreed upon amongst the scholars, and it would necessitate that Shaikh Ibn Baaz, and Shaikh Abdul-Muhsin al-Abbaad and Shaikh al-Albaani and others are all upon Irjaa' for holding the view that is the view of al-Anbari, since these scholars have all restricted the kufr of the one guilty of ruling by and instituting secular laws to Istihlaal, Juhood and the likes.

And as for the fatwaa against Shaikh Ali Hasan, then that was rejected by many scholars and refuted, and it was an erroneous Ijtihaad. And Shaikh Ali Hasan replied with a detailed knowledge-based reply to which the Committee has not responded to date, and Shaikh Ali's reply was commended by many scholars, including Shaikh Hussain Aal ash-Shaikh. The only people who rejoiced with this fatwaa were the "revolutionary takfiris" as

Shaikh Ibn Uthaimen said, and this in fact strengthens and corroborates what we have mentioned – that the neo-Qutubiyyah and those poisoned with the adulterated methodologies of today, hijacked the da'wah by using these differences that occurred within Ahl us-Sunnah – and rejoiced with them.

This is why you saw the well known Qutubists of the West, like Ali at-Timimi and Idris Palmer, and also Qutubi organisations like JIMAS and others, rejoice with this fatwaa. In the past, they used to reject the verdicts of our scholars, like the most recent verdicts of our scholars which forbid co-operation with the deviant parties and groups. So these people, instead of spreading these new fataawaa which warned from these groups and forbade co-operation with them, they would actually spread the very old and outdated fataawaa which spoke well of Ikhwaan and Tabligh. Likewise, they rejected the fataawaa on Tawhid al-Haakimiyyah, or at the least, they began to save face afterwards and say it was a matter of Ijtihaad and the scholars differ (although they did not allow this position to be held in the Halabi Affair). Similarly, they ignored the fatwaa of the Committee which banned the neo-Qutubiyyah (Safar and Salman) from giving lectures, due to the “danger” to the society that they posed (i.e they were calling towards the manhaj of the Khawaarij). Likewise, it took a very long time for them to accept – only on the surface - Shaikh Rabee's destruction of the Rafidee Heretic around whom their manhaj was based, and who was the superglue of all Contemporary Activists and Political Machinators. So even though fatwaa after fatwaa was presented to them, they did not disown themselves from this Raafidee Heretic that is Sayyid Qutb, and they did not warn from him and his books in the manner that our Scholars and the Salaf did in general with respect to the Innovators. In fact, today they have only reached the affair where they know they must make mention of his errors, in order to avoid being recognised as Qutubi Loyalists. But they do not actually warn from him and make the youth flee from his books of bid'ah and hawaa.

Anyhow, coming back to the original point, these occurrences were monopolised upon by the neo-Qutubiyyah, who rejoiced and had a field day, whereas in reality, they were issues that were inside of Ahl us-Sunnah. This only lent support to them because of what they were already upon of the extremism in their haakimiyyah, having imbibed that from Abdur-Rahmaan Abdul-Khaaliq, Salman al-Awdah, Safar al-Hawali and others from the neo-Bannaawites and neo-Qutubites. When the scholars began to reject the Permanent Committee's verdict on Shaikh Ali Hasan's books on takfir and ruling by other than what Allaah has revealed, the neo-Qutubiyyah were humiliated – and their initial rejoicing also uncovered much of what they used to hide.

FIVE: So by using the above matters as a starting point, the neo-Qutubiyyah begin to confuse and bewilder the Salafi youth. So they (the Qutubiyyah) display an open love and attachment to Shaikh Salih al-Fawzaan and others, though this is only a selective attachment. Since, to this day, they do not act upon the fatwaas of Shaikh Fawzaan on Tawheed al-Haakimiyyah, and nor upon his fatwaas on Sayyid Qutb and his books and nor upon his fatwaas on Mohammad Qutb and so on. Anyhow, they display love and attachment to Shaikh Fawzaan and also other Shaikhs in whom they can find some sort of political expediency for their da'wah. And then, claiming and posing to be Salafis, upon the correct manhaj, loving our scholars, they then confuse and bewilder mostly the

ignorant Salafis, those who are unaware of these matters and who are unaware of the reality of the Qutubi da'wah, where it came from, how it operates, what its goals are and so on.

SIX: This point of confusion that is then reach will be used to lead and direct the confused individual into different directions. So some people that we have observed have subsequently been led to the da'wah of Abu Qataadah al-Philasteene at-Takfiri, through this particular route, and signs of takfir 'alal itlaaq (absolute takfir) are observed and witnessed. Then others are led to believe that Sayyid Qutb was indeed an Imaam of our times, since he raised the "Flag of Haakimiyyah"(!) - that is the narrow and restricted Kharijite Haakimiyyah, and so this person while fleeing from what he thinks is Irjaa', then falls into another form of Irjaa', that is Irjaa' to the Innovators. Then others are led to an extremism and exaggeration in Jihaad, in that they fall into an orientation that calls for destructive Jihaads against the "apostate" rulers – and that violence is the only solution to today's status quo. And then others become polarised against the rest of Ahl us-Sunnah, such that they then begin to hate and despise those who actually refute the Qutubi manhaj and its extremism and exaggeration – without them actually realising what has happened and what is going on.

So the point being here that many of those who have been affected by the shubuhaat of the Qutubiyyah, are led in different directions, after they have first been led to confusion on the issue of ruling by other than what Allaah has revealed. Once, they have been put into confusion and bewilderment on this issue and made to think that it is ONLY this issue which is at the heart of the matter, they are then in a position to be led into different directions.

In reality, the likes of these people did not realise that Qutubism is a well-defined manhaj with lots of different aspects to it, which as whole, merge together to create a particular orientation which leads to extremism and exaggeration, especially in the fields of takfir, haakimiyyah and political work. And this leads to a departure from the Prophetic Methodology – thus making matters worse and prolonging even further, the realisation of authority and victory, which is granted by Allaah in the first place. So not realising this, and thinking that the issues relate only to an academic discussion of ruling by other than what Allaah has revealed and its forms, types, and rulings, they then became bewildered, and this state of bewilderment is monopolised upon by the neo-Qutubiyyah in order to call to their da'wah.

SEVEN: In brief, this is only a description of one of the routes and avenues that are taken in order to confuse the Salafis, and to destabilise them and to then lead them to the Qutubi Haraki Manhaj. The way out from all of this, is to realise that there are three groups of people:

The first: Those who are upon the manhaj of the Salaf in the generality of the affairs, clearly and manifestly. They have a particular viewpoint on the ruler who systematically removes all Islamic laws and institutes non-Islamic laws, and say that this major kufr absolutely.

The second: Those who are upon the manhaj of the Salaf in the generality of the affairs, clearly and manifestly. They have a particular viewpoint on the ruler who systematically removes all Islamic laws and institutes non-Islamic laws, and say that this does not exit from the tafseel of the Salaf, since whether he devises his own law, or adopts those of others, and then rules by them, whether in one law, or ten, or fifty, or a hundred, then all of this falls upon the tafseel of the Salaf, in that only when he makes Istihlaal, or Juhood or claims that these laws are better or equal to the Sharee'ah, only then is it major kufr.

Between themselves, these two groups may have a knowledge based discussion.

The third: The neo-Qutubiyyah, the Takfiris, the Political Activists and others, from the followers of Sayyid Qutb, Mohammad Qutb, Abdur-Rahmaan Abdul-Khaaliq, Safar al-Hawaali, Salman al-Awdah and others, all of whom are upon the manhaj of Sayyid Qutb of Haakimiyyah and Takfir and Activism and so on. They are NOT upon the manhaj of the Salaf in the generality of affairs, rather they are upon something else entirely. It is these that have monopolised upon the above difference, and so they use it to call to their da'wah.

Therefore, realise that:

- a) There is a difference **AMONGST** Ahl us-Sunnah with respect to an issue that is related to ruling by other than what Allaah has revealed.
- b) There is a difference **BETWEEN** Ahl us-Sunnah and the Qutubiyyah and those affected by them in the affairs of manhaj as a whole.
- c) The Qutubiyyah enter into our da'wah, and then use the difference in the one issue (**amongst** Ahl us-Sunnah) in order to hide and conceal the difference in the overall manhaj **between** Ahl us-Sunnah and them!!
- d) Once they have entered the da'wah through this backdoor, in this manner, they then start to erode the attachment that the Salafis have to their scholars and accuse the scholars with Irjaa' and other affairs, leading the Salafis to a situation of confusion

If you realise and appreciate this, then no Haraki, Qutubi, Charlatan will be able to deceive and mislead you O Sunni!! And if you wish to learn more about what is called the "The Muqaddimah of Aal Qutb" (i.e. the way the Qutubi da'wah is introduced to Ahl us-Sunnah) then read GRV070010.